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665 The ruling hierarchy realizes, however, that deification of the
208 Party leader would not produce desired effects unless supported by rewards, that is, actual gains or hopes of gains ascribed to his wisdom. It is for this reason that Stalin's name is invariably linked with and symbolically attached to all the outstanding accomplishments of the Soviet system. Stalin is also pictured as incorporating in himself longings and aspirations, dreams and yearnings both of the Soviet people and of all the oppressed and humiliated in the world, of all those who are rejected and deprived of good things in life. Such an image of Stalin strengthens culturally and structurally rooted identification with suffering. He is therefore represented as a symbol of the interests and hopes of all hard-working and suffering mankind. Hence the epoch in which we live, the epoch that is renowned for the strivings of the working masses (of those who suffer), for acceptance in an equalitarian society is to be known as "Stalin's Epoch" (*Stalinskaya Epokha*).

869 But even this linking of Stalin's name with all significant
643 achievements of Soviet society in the field of economy, government, science, and art is not considered sufficient to prevent doubts and skepticism. Deep faith in the Vozhd and identification with him which will be so strong that it will endure most adverse circumstances and make people ready for great and supreme sacrifices must be instilled early in childhood. Thus already in nurseries the children were given toys on which it was inscribed "Thanks to Comrade Stalin for happy and joyful childhood" (*Spasibo tovarishchu Stalinu z schastlivoe i radostnoe detstvo*). Small children are taught to recite stories which emphasize the dependence of the whole country upon Vozhd who is compared with the rising sun. The Soviet children are told that no child and no youth is so fortunate in any other place in the world. They are assured that Vozhd is doing everything in his power to make their lives prosperous and happy. The children are expected therefore to show a feeling of gratitude toward Vozhd, the Party, and the government and must grow up as worthy fighters to take the place of the present leaders:

> We, the children of the Soviet Union, the happiest country in the world, feel the constant solicitude for us by the Party, the government, and our beloved leader, comrade Stalin.

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Comrade Stalin is the best friend of us children, of all the children of the world. It is he who builds for us the best schools, palaces of culture, stadiums and camps, where we can become strong and healthy, so that we can study more and better in the winter time, when we go to school. We must grow up as fighters worthy to take the place of those now present here (*Applause*)—as fighters devoted to the cause of the Party, devoted to the cause of the Communist International (*Applause*). Long live our beloved Stalin! (*Applause*).[40]

Accordingly the study and imitation of the life of the two deified Soviet leaders, Lenin and Stalin, is considered to be one of the primary duties and a sacred obligation of every Pioneer and Komsomol. The aim of the Party is to form the conscience of the young according to an idealized image of Lenin and Stalin. Young people are told to think constantly of their leaders, to be inspired by them, to follow them, and to love them. It is often pointed out that the reason that Stalin became so great and achieved the leading position in the Party was because he was such a faithful follower and loyal disciple of Lenin. "We must do everything so that our life is such as the unforgettable Iliich wanted it to be."[41] "In the soul of each one of us there is one and only one image which governs all of us. That is the image of the great Stalin."[42] And if a Pioneer or Komsomol is relaxing in his duties and vigilance, he is instantly reminded: "Comrade Iliich would not have approved of you." Stalin himself in his speeches often stressed the need to imitate Lenin:

> Remember, love, study, Iliich, our teacher, our leader. Fight and defeat enemies, internal and external—like Iliich. Build a new existence, a new mode of life, a new culture—like Iliich. Never refuse to do even the smallest jobs, because out of little things the great things are constructed—this is one of the important legacies of Iliich.[43]

IV

The apotheosis of Stalin did not seem to have sufficient appeal among sophisticated and disaffected intelligentsia, nor among dissatisfied and apathetic laboring masses who tended to blame Stalin for their ills. Nor was the identification of the Party with Mother sufficient to inspire faith in Bolshevik system. It was